



A MESSAGE OF PEACE

by:

HADHRAT MIRZA GHULAM AHMAD
The Promised Messiah and Mahdi

1996

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A Message of Peace

(English rendering of the last written work of
Hadhrat Mirza Ghulam Ahmad,
The Promised Messiah & Mahdi -"Paigham-e-Sulah"
{Urdu})

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PUBLISHER'S NOTE

Paigham-e-Sulah (A Message of Peace) is the last written work of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah^{as}. It was completed on 25th May 1908 - just a day before his demise. The citizens of Lahore were the primary audience for this address; however its subject matter is in no way confined to the people of Lahore alone but is of vital importance to the entire population of the Indian sub-continent. As such it is also beneficial for all countries which host multiple religions.

Hadhrat Ahmad passed away on 26th May 1908. The address was read out on his behalf at a conference held on 21st June 1908 at the Punjab University, Lahore for which it was intended.

The English rendering of the address has been done by a board of translators under the supervision and auspices of Hadhrat Mirza Tahir Ahmad, the present head of the worldwide Ahmadiyya Muslim Community. The following members of Lajna were included in the board of translators: Sheila Ahmad Malik, Farina Qureshi, Sofia Safi, Farzana Javed, Farhana Sadiq, Fauzia Bajwa, Naweeda Shahid and Fauzia Shah.

May Allah bestow them all the best reward for this. Amen.

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ABOUT THE AUTHOR



Born in 1835 in Qadian (India), Hadhrat Mirza Ghulam Ahmad remained dedicated to the study of the Holy Quran and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb; faith yielding to doubt and religion only skin-deep, he undertook a vindication and exposition of Islam, first in his epoch-making '*Braheen-e-Ahmadiyya*', spread over four volumes. Islam, he

said, was a living faith, by following which man could establish contact with his Creator and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah as mentioned in the prophecies of the Bible and the Holy Quran. In 1889 he began to accept initiation into his Community which is now established in one hundred and thirty seven countries and mosques all over the world. His eighty books were written mostly in Urdu, but some were in Arabic and Persian.

After his death in 1908, the Promised Messiah was succeeded by Hadhrat Maulvi Noor-ud-Deen, Khalifa-tul-Massih I. On the death of Hadhrat Maulvi Noor-udDeen in 1914, Hadhrat Mirza Bashiruddin Mahmud Ahmad, who was also the Promised Messiah's 'Promised Son' became Khalifa. Hadhrat Mirza Bashiruddin Mahmud Ahmad remained in office for nearly fifty two years. He died in 1965 and was succeeded by Hadhrat Mirza Nasir Ahmad, a grandson of the founder. After seventeen years of meritorious services he passed away in 1982. His successor as Khalifa-tul-Massih IV is Hadhrat Mirza Tahir Ahmad (may God assist him), who also enjoys the distinction of being the grandson of the founder.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

**In the name of Allah, the Gracious, the Merciful.
We praise Him and send blessings on His exalted
Prophet.**

O' my Almighty God, my Beloved Guide! Show us the path which leads the righteous and the sincere to Thee and save us from treading the path which leads to carnal desires, malice, spite and worldly pursuits.

Having done that, I now draw your attention to the following. Notwithstanding the hundreds of differences between us, Muslims and Hindus alike share one thing in common, i.e. we all believe in God, the Creator and Master of the universe. Also, we belong to the same denomination of God's species and are referred to as humans. Furthermore as inhabitants of the same country we are mutual neighbours. This requires that we behave like friends to each other with purity of heart and sincerity of intentions. We should dispose kindly to each other and be mutually helpful. In the differences pertaining religious and worldly matters we should also exercise such sympathy towards each other as limbs of the same body.

My countrymen! A religion which does not inculcate universal compassion is no religion at all. Similarly a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the fact that all the potentials which were granted to the Aryans were also granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe and America. The Earth, created by God provides a common floor for all people alike and His sun and moon and many stars are a source of

radiance to all alike; they also have many other benefits. Likewise, all peoples benefit from the elements created by Him such as water, fire earth and other similar products such as grain, fruit and healing agents etc. These attributes of God teach us the lesson that we too should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal.

Friends! Take it as certain that if either of our two nations would not treat God's attributes with respect and will not shape her conduct in accordance with the conduct of God then that nation will be wiped out from the face of the earth. Not only will it destroy itself but it will also jeopardise the future of the generations to come. The righteous of all ages have testified that following God's ways works like an elixir for the people. Moreover the survival, both physical and spiritual, of human beings depends on the same eternal truth that man should follow the virtuous attributes of God, Who is the Fountainhead of all that is essential for survival.

God commences the Holy Quran with the following verse of Surah Al-Fatihah:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

All perfect and pure praise is due to Allah alone, Lord of all the worlds.

Surah Al-Fatihah(Ch. 1: V.2)

The word Aalam means 'worlds'. It comprises all different peoples, all different ages and all the different countries. Again, the commencement of the Holy Quran with this verse was designed to counter the views of such people as attempted to monopolise God's unlimited providence for their own nation to the exclusion of all others, as though having created them God discarded them as being of no consequence, or else perhaps they were shelved to oblivion by Him, or (God forbid) they were not created by Him.

To illustrate this further we refer to the view of the Jews and the Christians, still commonly held by them, that all the Prophets and Messengers of God belonged only to the House of Israel and that God completely ignored the religious and spiritual requirements of other people, as though He were displeased with them and that despite finding them in manifest error and ignorance He showed least concern for their spiritual welfare. Also it is written in the Gospels that Jesus Christ observed:

I was sent only to the lost sheep of Israel.
(Matt. 15:24)

Impossible as it is, yet by way of argument let us assume that Jesus did claim to be God. In that case for him to confine his beneficence to such a small circle as the House of Israel does not behove the magnanimity of God. Had he been God, was he God only for the House of Israel to the exclusion of all other nations? He is known to have suggested that he had no concern for those who did not belong to the House of Israel. This limited view of the application of his mission is evidently implied in the beliefs of the Jews and Christians. Again, according to the

beliefs of Christians, the institution of revelation and communion with God ended with Jesus Christ (peace be on him), as though a seal had been set on the institution of prophecy from God.

Unfortunately the Hindus of the Arya sect also entertain a similar belief. Like the Jews and Christians, who restrict the institution of Prophethood and Divine revelation exclusively to their people alone, they do not admit any other people to be recipients of revelation. They too believe that the blessing of Divine communication was never bestowed to any people outside the domain of the Aryan race. Again it is India alone which, according to them, is exclusively blessed by God for the selection of the four Rishis from its soil. It has been Sanskrit alone, the language of the Vedas, which has always been the medium of instruction chosen by God.

One can safely conclude from this that both these peoples practically reject the universality of the Provident, the Lord of all the worlds. Had it not been so, one can see no reason why God should bind Himself to a specific people. Notwithstanding this, He is still proclaimed to be the Lord of the universe and not that of the Israelites or the Aryans alone. Moreover this strange behaviour of God, as presented by them, draws an image of God which is so partial that He appears unmindful of the rest of His creation. Thus it is for the refutation of such erroneous views that God commences the Holy Quran with the verse:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

All perfect and pure praise is due to Allah, Lord of all the worlds.

Surah Al-Fatihah(Ch. 1: V.2)

God also made it clear in several places in the Holy Quran that His Messengers have been appearing in different lands all over the world. In fact He did not neglect any people or any country. The Holy Quran explains through various examples that just as God has cared for the welfare and physical development of the people of each country, similarly He has blessed every country and every people with spiritual upbringing. Allah says in the Holy Quran:

وَلَا يَمُنُّ اُمَّةٌ اِلَّا خَلَا فِيْهَا نَذِيْرٌ

And there is none to whom a Warner has not been sent.

Surah Al-Fatir(Ch. 35: V.25)

Therefore there is no question that He is the true and perfect God, to believe in Him is essential for every person. He is Lord of All the Worlds. Furthermore, His providence is not confined to any particular people, age or country. In fact He is the Lord of all peoples, the Lord of time and space and He is the Sovereign of all the countries. He again is the Fountainhead of

all beneficence and the source of every physical and spiritual strength. All that exists is sustained by Him. He is the support for every creature. It is the universal beneficence of God which encompasses all peoples, all countries and all ages. It so happened lest anyone should have cause to complain: *God has bestowed His favour upon such and such people but not upon us.* Or one may complain: *So and so received the Book in order to be guided while we were deprived.* Likewise one could say: *In such and such an age He revealed Himself through His revelations, communications and miracles, but in our time He chose to remain hidden.*

Thus by demonstrating His universal beneficence, He left no justification for such possible accusations. He displayed His virtues boundlessly so that no people remain bereft of physical and spiritual bounties from Him. Likewise He did not deprive any particular age of His blessings, as if it were doomed. So when such are the attributes of our Lord, it is but befitting for us to acquire them ourselves. So, O' Compatriots! This short epistle entitled 'A Message of Peace' is being presented to you with all the due respects. And it is wished with all the sincerity of my heart that Almighty God may Himself inspire you and fill your hearts with trust in our sincerity, lest you misread this friendly gesture and consider it to be an attempt to gain some ulterior motive.

Dear Countrymen! The matter of the Hereafter is very often obscure to ordinary people. Its secrets are known only to a few of the enlightened, who embrace a kind of death (for the sake of their Lord) before they actually die. The goodness of this world, on the other hand, is easily recognised by any man with vision and wisdom. It is a common experience that calamities

which cannot be averted by ordinary measures and the difficulties which seem insurmountable, very often respond to the power of unanimity. Hence it would be against the dictates of wisdom for one to not benefit from the blessings of unanimity.

The Hindus and Muslims are two great nations inhabiting this country. It is erroneous to believe that either of the two, for instance the Hindus, would one day gain total domination over the Muslims and turn them out of this country altogether. Likewise it is not possible for Muslims to expel the Hindus from their homeland. It should always be borne in mind that Hindus and Muslims are indispensable to each other in this country. If one is beset with a calamity, the other will inescapably share it. If either one intends to humiliate the other, out of egoistic pride or vanity, then it will not escape the consequent disgrace. And if one of them falls short of showing concern for his neighbour, then he too will suffer the ill-effect of his callousness. Anyone among you who contemplates annihilation of the other is like one who saws off the branch on which he is sitting. With the Grace of Allah you have achieved a measure of education; it behoves you therefore to eschew grudge and promote mutual love.

Similarly, the dictates of your wisdom require that you abandon the course of callousness and adopt an attitude of compassion and sympathy. The hardship of this life is like unto a journey in a desert in the midst of summer on a hot sunny day. It would be futile to take this arduous journey without cool water. It is the cool water of mutual love which you so direly need.

In precarious times such as these the undersigned invites you to truce, as reconciliation is urgently required. Many a calamity is befalling the world; there are earthquakes and there are famines. Over and above the earthquakes and famines we continue to be plagued by the bubonic pestilence. Moreover the Divine revelations further confirm that if people do not mend their evil ways and practices and repent their sins the world will be further visited by various other calamities. One misery will not end before another follows. Eventually people will reach the end of their tether and will wonder as to what is happening to them and what next is in store for them. They will be pushed to the edge of their senses by calamity upon calamity.

So take heed my countrymen before such evil days confront you. It is highly essential that Hindus and Muslims should come to terms with each other and if either of the two parties is guilty of such excesses as obstruct the passage of peace, they are better advised to desist from pursuing that course. Otherwise the entire blame for the sin of mutual enmity will be borne by the faulting party. If someone questions the possibility of reaching reconciliation while religious differences are playing such a negative role, throwing hearts further apart, then my answer would be as follows:

I would say that difference in matters of religion can only play a negative role when it disregards the dictates of justice, wisdom and the well tested human values. It is to avoid this danger that man has been fully fortified with a clear sense of judgement and common sense. He should thus always carve a path for himself which never deviates from the path of justice and good sense. Again it should not violate the commonly experienced human sensibilities. Also it should be remembered

that day to day petty differences cannot obstruct the course of reconciliation. Only those differences can destroy the process of reconciliation which result in insulting and blasphemous attitudes by one towards the highly revered and Holy Personages of the other.

The good news in all this is that the Quranic teaching in this regard is also fully supported by parts of the Vedic teaching. For instance, although the newborn branch of the Vedic faith entitled Arya Samaj teaches that after the revelation of the Vedas communication from God to man was sealed, the great saintly figures born in the Hindu faith from time to time, who have millions upon millions of followers in this country, have doubtlessly broken that seal by claiming to be recipients of Divine revelation. The greatest among them, the Divine representative in India whose name is Sri Krishna, claimed to be the recipient of God's Word and his followers not only believe him to be a Messenger but some consider him to be God personified. There is no doubt, however, that Sri Krishna was a Messenger and a representative of God in his time, and God communed with him.

Likewise, from among the Hindu people of the Latter Days was one named Baba Nanak, of whose saintliness has become a by-word in this country. His followers, the Sikhs, number no less than two million. Baba Sahib openly claims to be the recipient of revelation as mentioned in his autobiographies and in the Granth (the Holy Book of the Sikhs). In one of his autobiographies he states that he had received revelation from God testifying to the truth of Islam. Based on this he performed Hajj (the pilgrimage to Mecca) and followed the Islamic injunctions meticulously. It is established without

doubt that great signs and miracles were manifested by him. It goes without question that Baba Nanak was a holy and pious man. He was one of those whom God, the Exalted, the Glorious, made drink of the goblet of His love. He was destined to be born among Hindus to be of them yet to stand witness to the Unity of God.

After seeing the relics of Baba Nanak preserved in Dera Baba Nanak, and reading the prescriptions on his cloak known as Chola Baba Nanak, who can doubt that to him was divinely revealed the secret of the Unity of God which had remained hidden to the great pundits before him, who had only a cursory vision with which they scanned the Vedas. Not so the great Sikh guru, Hadhrat Baba Nanak. On his garment is still found inscribed the fundamental declaration of the Muslim article of faith:

There is no God but Allah, and Muhammad is His Servant and Prophet.

The same will be the inference drawn from a study of the relics left by the great guru in Guru Har Sahai, a township close to Ferozepur. Among those relics can be seen a copy of the Holy Quran which was carried by Hadhrat Baba Nanak in a small bag throughout his journeys from place to place. (This small sized copy is termed 'Hamayal' which means 'pendant' because many a Godly people carried it suspended from their shoulders.)

Guru Baba Nanak also claimed to be recipient of revelation from God and he enjoyed the Divine blessing of showing many miracles. Thus he roundly debunked the erroneous claims that God had not revealed Himself to anyone after the Vedas. In this role Baba Nanak was indeed a great

blessing for the adherents of Hinduism. You may deem him, if you please, the last bearer of a message from God for Hinduism who endeavoured to eradicate the hatred which Hindus had for Islam. But it is tragic for this country that Hindus did not derive much benefit from this Divine blessing which came in the person of Baba Nanak. On the contrary, the Pundits inflicted much pain upon him by continuously blaming him for praising Islam wherever he went. It was his mission in fact to bring Hinduism and Islam to a state of mutual peace. It is regrettable however that none paid due attention to his noble efforts. If he and his pious teachings had been shown any respect the Hindus and the Muslims would have become united by now. O' grief that such a righteous man came into this world, remained with us and passed away, but the imprudent did not gain any benefit from his light!

Nevertheless, he proved beyond a shadow of a doubt that the institution of revelation and communion with God will never cease; the Divine signs continue to be manifested through His chosen servants. The Holy Baba Nanak gave testimony to the fact that hostility to Islam is hostility to truth and light.

I too am witness to the same. On the strength of my personal experience I declare that the contemporary age is not bereft of the blessings of revelation and Word of God. Nay, He speaks today as He ever spoke in the days bygone and He still hears as He has always heard. It is wrong to allege that any of His eternal attributes can ever be suspended.

I have been blessed with dialogue and communion with Him for around thirty years and He has displayed at my hands hundreds of signs which have been witnessed by thousands of people. These signs have been widely publicised in books and

journals. Without exception, people from all denominations have witnessed one sign or another.

In the face of such abundant evidence, how can one agree with the Arya Samaj when they wrongfully attribute to Vedas a teaching which is contrary to this well supported spiritual experience? This Arya position is tantamount to believing that nothing is left of man's belief but tales and legends. Consequent upon this dogma, they dismiss all the Divine scriptures that came after the Vedas as mere man-made fabrications. They do this notwithstanding the fact that the Divine scriptures in question possess a greater and more potent proof of the Divine origin than the Vedas. The hand of God's support and assistance is behind them and extraordinary signs from God bear witness to their truth. By what logic, then, are the Vedas termed the 'Word of God', while these other books are not? The attributes of God are limitlessly profound and He lies hidden behind innumerable covers. Hence, prudence requires that He should not rely on one book alone for His manifestation. Rather, it is befitting for Him to choose His Messengers from all over the world in different countries, reflecting His glory through them by blessing them with His revelation and the gift of communion. This is so that man, weak and credulous by nature, should not be deprived of the good fortune of responding to His call.

Pure common sense cannot accept the proposition that God, the Lord of the Universe, who illuminates the East and West alike with His radiant sun, and who quenches the thirst of every land with the universal bounty of His rain, should be so miserly (God forbid!) with regards to the spiritual needs of man that He become partial only to one country, one people and one language. I fail to understand what logic and rationale this is that

God the Omniscient listens to man's prayers and supplications and understands him in every language, and He is not displeased with it, yet He abhors to make His word descend upon hearts in any language other than Sanskrit, the language of the Vedas. This philosophy is found only in the Vedas like a well concealed enigma which no-one, as yet, has been able to resolve.

Personally I consider the Vedas to be absolved of ever having displayed such a philosophy on any of its pages which not only goes against common sense but also blemishes God with the allegation of miserliness and niggardly conduct. The reality is that once a long time elapses after the revelation of a Divine Book, the followers of that Book, either out of sheer ignorance or as a result of some ulterior motives—by mistake or by intent—feel free to annotate the Divine teachings. Because these annotators are of divergent views, so with the passage of time hundreds of denominations are born out of one.

It is also strange that just as the Aryas believe that revelation has only been confined to the Arya kith and kin and the Arya faith and that Sanskrit has been specifically employed by God as His own language, so too the Jews have similar views regarding the chosen Children of Israel and their Books. They believe that the only language of God is Hebrew and since the institution of revelation has been confined to the House of Israel and its Land, anyone who claims to be a prophet of God while he does not belong to this House and does not speak their language, must, according to them, surely be a liar.

Is it not then a strange coincidence that both these peoples have followed the same path in their dogmatic assertions. Likewise, the followers of many other religions claim similar monopoly on God. Parsees go even further and claim that their

religion originated billions of years before the Vedic revelation. From this it transpires that the tendency to monopolise God or to declare ones religion to be the most ancient is based merely on prejudice and ignorance. This is further abetted by the fact that in the dark ages of the past, people had no access to the information concerning people and countries beyond the boundaries of their homelands. This lack of knowledge on their part led them to draw the wrong conclusions. They had witnessed that God had bestowed upon them a Divine teaching in the form of a Book, and they knew that Messengers of God had been selected from among themselves; hence their erroneous impression that they had been the only people so favourably treated by God, while the rest of the world was unfortunate in being deprived of this blessing.

This erroneous view has done a lot of damage to the world and it has worked as a seed of mutual enmity and malice which continues to grow. For a long time it so happened that a people remained hidden from others and one country remained concealed and veiled from the other, to the extent that the scholars of the Arya faith used to believe that there was no inhabitation beyond the Himalayas.

When God lifted the veil, it was already too late for them to mend. By this time they were already fixed in their prejudices. All the false distinctive features which people had attributed to their own revealed Books, Divines and Messengers, had become deeply rooted in their hearts and had become permanently fixed like the etching on stones. Each people had the same misconception, as if God's capital was situated in their country. Savage behaviour was predominant among most people of that age. Hence, to them the sword seemed a natural instrument for

settling accounts with those who dared oppose the old order. Who then would dare cool down their self aggrandisement to create an atmosphere conducive to mutual peace?

Gautam Buddha was one who was brave enough to stand up to achieve this goal. He did not agree with the erroneous view that the Vedas are everything and that there is nothing beyond them. Nor did he believe in any people, country or tribe as being exceptional. In other words he did not agree that the Vedas enjoyed a monopoly and that it was only this faith, this language, this country and the Brahmans which had been permanently and exclusively registered in the court records of God. He suffered greatly because of this and he was accused of being an atheist or an agnostic. Similarly, scholars and researchers of the modern time cannot accept the God-head of Jesus Christ. Their hearts refuse to believe that God can be crucified. The Christian priests therefore hold them as atheists. This is how Buddha was branded an atheist. As is the routine of the mischevious antagonists who incite the hatred of common people, he was made a target of many a false accusation. Consequently, he was turned out of the soil on which he was born and bred, the country that was his homeland.

Even now the Hindus view Buddhism with disdain and they begrudge its success. According to Jesus Christ, 'A Prophet is not without honour save in his own country.' Buddha migrated to another country and achieved tremendous success there. It is reported that today one third of the world is populated by the followers of Buddha. As far as the numbers of followers is concerned, the real centre lies in China and Japan, yet his message has reached as far as Southern Russia and America.

Now we return to the original subject of discussion: the age when one religion was unaware of the existence of the other. In that general state of ignorance it was but natural that every people should have considered their own religion and their own Book to be the only one.

Eventually when countries became linked to each other through the spread of knowledge, this trend of monopolising God resulted in the creation of another obstacle in the path of mutual understanding. People began to expect the religions in every other country to agree with theirs, or else they stood rejected. It was no easy task to rid such religions of the poetical exaggerations built around them over the ages. So the followers of every religion braced themselves to vehemently oppose the other.

So also the followers of Zoroaster raised the flag with the claim that, 'We are certainly not like any other' and they monopolised the institution of Prophethood to their own family. They related such a long history of their religion, that those who used to pride the longevity of Vedic history were put to shame. In their turn, the Hebrews crossed every limit when they asserted that Syria was the eternal seat of God's sovereignty and that only the pious among them would be considered worthy of being sent for the reformation of the world. But in effect, the work of reformation remained limited to the House of Israel alone, and the revelation of God became the prerogative of only their House under the seal of God. All others who rose with a claim were considered liars and impostors.

Likewise, among the Aryas similar views to those which were widespread among the Israelites gained favour. According to their belief, God is the King of the Aryas alone; a king of the

type who is totally unaware of the existence of others And without rhyme or reason, it is believed that God had, forever set His heart on the Arya climate. Little does He care to visit other countries once in a while, to inquire about the state of the miserable people there whom He had once created only to delve them into the pit of oblivion.

Dear Friends! I appeal to you, in the name of God to consider whether such views can really be entertained by human nature. Or if any conscience could find room for them within its bounds! I fail to understand what kind of logic it is that on the one hand God is conceived to be the Lord of the whole universe and, on the other, He is claimed to have withdrawn His hand of providence from a large part of the world, and that His gaze remains fixed on a particular people and only one section of a particular country. O' those who possess wisdom! Please decide with justice if, in the entire realm of physical laws created by God, there is a single piece of evidence in favour of this. Why then should His spiritual laws be based on such biased attitudes? If anyone employs one's faculty of reasoning, the good or evil of anything becomes manifest from the fruit it bears. Needless for me to discuss the consequences of abusing and reviling the Holy Prophets of God who have been seen and accepted by hundreds and millions of people. What bitter fruit would it ultimately lead to since there is hardly a people who have not themselves witnessed the outcome of such practices.

Dear Friends! Age-old experience and repeated trials have established, without question, that to insult and abuse the Prophets and Messengers of different countries and peoples is such deadly poison which not only destroys the body but also kills the soul, thereby ruining the worldly prospects as well as

the spiritual. A country whose inhabitants are always finding faults in the leaders of others and constantly assassinate their characters, can never rest in peace themselves. Such people can never achieve true unity who, one-sided or mutually, refer to each other's prophets or saints or divines with malice or foul language. Who would not be outraged at the insults hurled at their prophet or leader? In particular, Muslims are such people who, although they do not believe their prophet to be God or the son of God, they do regard him to be the most revered of all the holy men born of a human mother. To make peace with a sincere Muslim is not possible unless during discussions their Holy Prophet is mentioned with respect and refined language.

As for us (the Muslims) we never use indecent language with regard to the prophets of other peoples. Many prophets have come to different peoples of the world, have been accepted by millions of them in all parts of the world, and love for them and their greatness has been firmly established. This state of devotion and love for them has endured the test of time, and this is evidence enough of their truthfulness. Had they not been from God they could not have been accepted on such a wide scale by millions upon millions of hearts. God does not bestow such honour upon those whom He favours not. If an impostor aspires to occupy their position he is soon brought to ruin.

By virtue of the same logic, we believe the Vedas to be Divine in origin and we consider their saints to be venerable and holy. We do so despite our observation that the Vedic teaching has not succeeded, nor will it ever succeed, in turning any section of its followers into true worshippers of God (with all due respects). The people in this country who worship idols, fire, the sun, the Ganges, or thousands of deities, or who are

adherents of Jainism or the Shakat faith, all claim their religion to originate from the Vedas. The Vedas are so vague that they permit all sects to deduce from them whatsoever they wish. However in accordance with what we are taught by God, we believe that the original Vedas were not man's fabrication. A human fabrication lacks the power to establish a lasting order.

Although we do not find any mention of stone worship in the Vedas, without a doubt, Vedic teaching is full of mention of the worship of fire, air, water, the moon, the sun and so on. There is no verse which prohibits the worship of these objects. Who is to say that the older sects of Hindus are false and only the new sect of Aryas is the true one? People who, by referring to the Vedas, worship these objects are armed with the powerful argument that there is clear mention of such worship and nowhere is there any prohibition. To say that these are names of God is as yet a claim which has not been clearly settled. Had it been settled, what reason could there have been for the scholarly pundits in Benares and other cities to have rejected the beliefs of the Aryas? Despite efforts over the past thirty to thirty-five years, very few Hindus have accepted the Arya faith and in comparison with the Sanatan faith and other Hindu sects, the followers of the Arya faith number so few that they are insignificant nor do they have any influence on the remaining Hindu sects.

Similarly, the teachings of 'nyog', which is attributed to the Vedas, is abhorrent to human dignity and the human sense of honour. As I have already stated, we cannot accept that it is a genuine Vedic teaching. In fact, our well-meaning intentions make us strongly inclined to believe that such teachings must have been introduced later from sensual motives. As the age of

the Vedas spans thousands of years,¹ it is possible that in different times some scribes added to or subtracted from it. For us it is proof enough that the Arya faith has had millions upon millions of followers for thousands of years who have held it to be the Word of God. It is not possible that the work of an impostor could enjoy such honour.

So when we, despite all these obstacles, purely out of fear of God, accept the Vedas to be Divine revelation in its origin and assume all the false teachings to be the work of scribes, what justification can there be for the Holy Quran to be made the target of such brutal attacks? It is full of injunctions from cover to cover, speaking only of the worship of one God and nowhere does it require man to worship the sun, the moon etc. In fact there are clear statements to the contrary:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ

Prostrate not yourselves before the sun, nor before the moon,
but prostrate yourselves before Allah, Who created them.

Surah Ha Mim Sajdah(Ch. 41: V.38)

In other words, do not worship the sun, the moon or any work of creation, but worship only Him Who has created you. Apart from this, the Holy Quran is itself a testimony to God through its old and new signs. It is a mirror which shows God's existence. Why should it be made the target of such ferocious

¹ Publishers Note: See The Holy Vedas: A Golden Treasury, Editor Pundit Satyakam Vidyalkar, Clarion Books, New Delhi.

attacks? Why are we not treated in the same spirit as we treat the Aryas? And why is the seed of enmity and hatred sown in the soil of this country? Do they really expect that the outcome of such behaviour will be good? Is it decent to hurl stones at one who offers flowers or to splash urine on one who offers milk? If Hindus and those belonging to the Arya faith are prepared to make a complete truce whereby they accept our Prophet (peace and blessings of Allah be upon him) to be a true prophet of God and in future they agree to refrain from contempt and slander, then I am ready to sign the following treaty:

I and the Ahmadiyya Muslim Community will testify to the truth of the origin of the Vedas and will speak of the Vedas and their Rishis (Hindu saints) with respect and love, and if we do not honour our part of the contract we will be liable to pay a fine of not less than three hundred thousand rupees to the Hindu community.

If the Hindus genuinely desire to effect a compromise they should also write a declaration and sign it. Its subject matter should be as follows:

We believe in Hadhrat Muhammad Mustafa (peace and blessings of Allah be upon him), in his Divine message and his prophethood and deem him to be a true Prophet and Messenger. From now on we will remember him with reverence and respect as befits a believer. If this is not adhered to a large fine of not less than three hundred thousand rupees will be paid to the Ahmadis.

It should be remembered that at present, the Ahmadiyya Community numbers not less than four hundred thousand.

Hence the collection of three hundred thousand rupees should not be considered too great a task for such an important cause. The majority of people who are outside the fold of Ahmadiyyat are disunited in their views and diverse in their nature. They do not follow a leader obedience to whom they consider incumbent. This is why I cannot undertake anything on their behalf. As yet they consider me to be an impostor and infidel. Once an agreement is reached between the Hindus and myself, I am sure the Muslims will respect the spirit of that agreement. If the Hindus show magnanimity by promising not to revile the name of the Holy Prophet^{sa} it is impossible for the other Muslims to attack their Rishis in the face of this noble gesture. To do so would be an invitation to abuse the Holy Founder of Islam by way of retaliation. Such abuses will then be rightly blamed on those who act irresponsibly. As such action is contrary to modest and virtuous behaviour, I do not expect that after this treaty they would permit their tongues to wag.

It should be mandatory that to make the contract binding, ten thousand representatives from both parties should sign it. My dear countrymen, there is nothing like peace and compromise. Let us unite with the blessing of this treaty and be one nation. You know full well that denial on both sides of each others holy personages has thrown us apart and that our country is suffering greatly. Visualise how blessed it could prove to testify to each others truth. Come, give this a try now. This is the best course for achieving peace. Pursuing any other course would be like ignoring a dangerous abscess merely because it looks clear and shiny, while in reality it contains rotten and putrid, foetid and purulent matter.

I need not elaborate on the ever-increasing, mutually hypocritical attitude and widening chasm between the Hindus and Muslims. This is rooted not in religious differences alone, but has also secondary causes which pertain to worldly ambitions. For instance, the Hindus have always shown their desire to have more say in the affairs of government and country. They have been demanding that they should, at the very least, always be consulted in such affairs and that the government should always pay special attention to their demands. They also desire that they be posted at the higher ranking offices as the British are. The Muslims made the blunder of not joining this campaign of the Hindus out of the fear that they were small in numbers. They were afraid that whatever benefit was to be had from such campaigns would be drawn by the majority Hindu community and not the Muslims. So, they not only abstained from joining this cause, but they also obstructed the passage of Hindu efforts by openly opposing it. Thus mutual enmity increased.

I admit that such factors contributed to furthering the enmity which had already existed. But I cannot accept them to be the real reasons; the real reasons I maintain are religious. I beg to differ with those who believe that religious controversies are not at the root of Hindu-Muslim disputes. Political and economic disputes do bear some responsibility for this sorry state of affairs. Everyone can easily understand why Muslims are reluctant to join forces with the Hindus in demanding their due rights and why they have been refusing to join Congress and why again, having perceived the soundness of the Hindu strategy, they began to follow the same path step after step while maintaining a distinct and separate entity, taking great care not

to be identified with them. They instead created a similar but separate Muslim organisation entitled the Muslim League.

My Dear Countrymen! I reassert that the underlying factor responsible for this behaviour is largely religious. If today the same Hindus embrace the Muslims while pronouncing the article of faith: *There is no God but Allah and Muhammad is His Servant and His Messenger*, then Muslims would cease to oppose them forthwith. Conversely, if Muslims embrace Hinduism and start worshipping fire in accordance with the (distorted) Vedic injunctions, then those differences which are labelled as political will suddenly vanish as if they had never existed.

It is evident that the underlying factor in all enmities and grudges lie in religious differences. It is such religious differences which, since times immemorial, reach a climax and then invariably give way to extensive bloodshed

Now turning to the Muslims, I say: If Hindus treat you as a different nation merely because of religious differences and you respond to them in the same manner, the matter will not end here. How can you achieve a sound, healthy relationship unless you take appropriate remedial measures against this root cause? It is possible that you may temporarily enjoy a friendship, but only superficially. That ultimate sincerity of purpose (essential for a sound lasting relationship) can only be achieved if you genuinely change your attitude to the Vedas and Vedic Rishis by accepting them to be from God. Likewise, peace will come when the Hindus also change their niggardly attitude by testifying to the truth of our beloved Holy Prophet (peace and blessings of Allah be upon him). Remember, and remember it well, that this is the only principle which can establish a genuine

truce between you and the Hindus and this is the only water which can wash away all malice embittering your relationship. If the hour has finally come when these two nations, who have for so long fallen apart, are destined to be reunited, then God will open up their hearts to this purpose as He has already opened up our hearts to the same.

It is essential however that you treat Hindus with sincerity and kindness and let decent behaviour be your second nature. Refrain from all such measures as would cause them pain, except those that are obligatory according to our faith. Consequently if the Hindus sincerely accept the proposition of testifying to the truth of our Holy Prophet (peace and blessings of Allah be upon him) and of having faith in his truth, then what remains regarding the split on the issue of cows can be done away with. Remember if we are permitted to eat something it does not follow that we have to eat it. Everything permissible is not obligatory. There are many things which we know to be lawful yet we do not necessarily practise them. To treat Hindus with decency and kindness is one of the important Islamic injunctions. It is not imperative to exercise each right which is granted. If for the sake of achieving a higher goal one forgoes a right, it will not be against the spirit of the Divine Law. To consider something to be lawful is one thing and to utilise it is another. The spirit of piety requires that you abstain from whatever God has forbidden. To actually pursue the path of gaining His favour and to have the welfare of His creation at heart and to treat others with goodness and sympathy and to respect all the Holy Prophets and Messengers from God, and to accept them as reformers and to not discriminate between them and to serve all mankind irrespective of denomination, this is the

essence of our faith. How can we ever be at peace with such people who, without justification and without regard to the fear of Allah, speak of our Holy Prophet Hadhrat Muhammad (peace and blessings of Allah be upon him) with disrespect and abuse him and refrain not from the use of foul language? How can we ever have peace with them? In truth, I declare that it is possible for us to make peace with the serpents fed on brackish soil and the wolves of the wilderness, but not with those who make wanton attacks on our Holy Prophet who is dearer to us than our lives, our mothers and our fathers. May Allah cause us to die as Muslims. We are not willing to do anything at the cost of our faith.

Here, I do not wish to censure any particular people nor do I intend to hurt anyone's feelings. But, with a deep sense of mortification, I observe that Islam, being a religion of peace, never attacked the founder of any religion. The Quran is that revered book which laid the foundation of peace between nations and acknowledged the truth of all prophets belonging to all the different nations. It is the Holy Quran which enjoys the unique distinction of teaching us with regards to the prophets of the entire world that:

لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

We make no distinction between any of them (the Prophets) and to Him we submit.

Surah Aal-i-Imran (Ch. 3:V.85)

This requires all Muslims to declare: *We believe in all the Prophets of God belonging to this world and we do not discriminate between them as to reject one and accept the others.*

Name one book like the Holy Quran which is so dedicated for the cause of peace. The universal beneficence of God has not been confined by the Quran to any specific House. It acknowledges the Prophets of the House of Israel, one and all, be they Jacob, Isaac, Moses, David or Jesus (peace be on them). And it acknowledges the Prophets of other nations regardless of whether they dwelt in India or Persia. None of them have been labelled as deceitful or impostor. On the contrary, it clearly proclaims that Prophets appeared in every nation and in every township and laid the foundation of peace between all the peoples. Alas this Messenger of Peace is abused and treated with contempt by all peoples alike!

O' my dear countrymen! I have not expressed this view to offend you or to hurt your sensibilities in any way. All that I desire to submit, in all humility, is that those who have made it their second nature to vilify the Prophets of other faiths—they even consider it a part of their faith (without justification)—commit an act of unwarranted interference in others' affairs. They not only sin against God, but they are also guilty of sowing the seed of discord and enmity among mankind. Now answer me with hand on heart: if someone abuses another's father or accuses another's mother of unchaste conduct, will this not be tantamount to assailing the honour of his father himself? If anyone retaliates with similar abuses, will it not be appropriate to say that in reality the blame lies with the person who initiated

it? In that case he himself would be the offender of his parents' honour.

God, through the Holy Quran, has cultivated refined and respectful etiquettes. He admonishes:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance.

Surah Al-An'am(Ch 6: V. 109)

Now consider that this is the Quranic teaching despite the fact that it treats idols as of no significance. Yet God teaches the Muslims to abstain from insulting even the idols and admonishes them instead to adopt a course of gentle persuasion lest they (the idolaters) should be provoked, in turn, to abuse God. The Muslims would then be responsible for such abuses. What manner of people are they who revile the name of this Great Prophet of Islam and speak of him with utter disrespect, brutally assailing his honour and tarnishing his spotless character. He is the highly revered Prophet whose name is held in such awe as when uttered the great Muslim kings vacate their thrones and bow their heads to his commands. They consider it an honour to be counted among the humblest of his servants. Is the respect he commands not a bounty of God? Those who dare insult the recipient of such honour do, in fact, quarrel with God Himself. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) holds such a high station with God that to

prove his truth He has shown the world great miracles. Is this not the work of His Mighty Hand, which has bowed the heads of 200 million people before Muhammad's threshold? Granted that every Prophet had many a heavenly sign in his support, but the peerless signs shown in Muhammad's support outnumber them all. They continue to appear even today as they were manifested in the past.

Alas, you cannot understand an argument as plain as this: When the earth is filled with sin and becomes uncouth and when wickedness, debauchery and impertinence weigh heavier on the scale of God than acts of righteousness, it is then that God's mercy requires of Him to send one of His servants who would set the disorder right. Sickness and disease call for a healer. You of all people should be able to understand this better than others. You hold the view that the Vedas were not revealed at a time when the ocean of sin was not in spate, but that they were revealed instead when the calm of sinlessness prevailed over land and sea. Do you then consider it inconceivable that a Prophet should appear when the flood of sin is raging high and rapidly inundates every country of the world?

I do hope that you are not so ignorant of the facts of history. When our Holy Prophet (peace and blessings of Allah be upon him) honoured the office of prophethood with his advent, the age had plunged into utter darkness and no aspect of human conduct was free from the blemish of sin and false beliefs. Pundit Dyanand writes in his book, *Satyarath Parkash*, that even in Aryaism, which takes pride in its monotheistic beliefs, idolatry had replaced the worship of God and the Vedic faith had become extensively corrupted.

Reverend Pfender, a white European priest, also endorses these views in his book *Mizan-ul-Haq*. He observes that at the time of the inception of Islam, the Christians had become the most corrupt among all religious denominations. The lewd and wanton conduct of the Christians of the time were a source of shame and dishonour. The Holy Quran, justifying its revelation, speaks of the same in the following verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

Corruption has appeared on the land and the sea
Surah Al-Rum(Ch. 30: V 42)

This verse implies that every nation, whether in a state of ignorance or whether it presumed itself to be wise, was not free from corruption.

Thus it is established on the authority of all testimonies that the entire mankind, during the age of Prophet Muhammad (peace and blessings of Allah be upon him), were they oriental or occidental, those belonging to the land of Aryas or those who were dwellers of the Arabian desert, so also those who inhabited islands, had all become moral destitutes. There was not one among them whose relation with God was without blemish. Evil practices contaminated the entire earth. Why then cannot a man of sound mind understand this simple matter of commonsense that it was the right time and the right age, with reference to

which human reason can accept, that an exceptionally eminent Prophet must be raised.

As to the question concerning the reformation which this Prophet brought about with his advent, none can answer like a Muslim can with reference to the overwhelming evidence of the great reformation brought about by the Holy Prophet of Islam. It is beyond the scope of a Jew, Christian or Aryan to answer this question with such clarity and with the support of such irrefutable evidence.

The first phase of the Holy Prophet's reformation began with that of the Arabs. The Arabian peninsula was in such a hapless state that it was hard to refer to its dwellers as humans. Name an evil which they did not exhibit. Name a form of idolatry which they did not practise. To steal and rob was the order of the day, and pointless murder was like trampling an insignificant ant under their feet. They murdered innocent children and usurped all that belonged to them. It was not rare for them to bury their daughters alive. They took pride in fornication and boasted of it in their songs. Drinking was so common among them that there was no house without cellars of wine. They led the whole world in gambling. Beasts would feel ashamed at being likened to them and snakes and wolves would be disgraced if called Arabs.

When our Prophet (peace and blessings of Allah be upon him) stood up with a resolve to reform them and decided to cleanse their hearts with all his spiritual intent, within a matter of a short time they displayed such rapid changes as transformed them from beasts into humans and then from ordinary humans into a cultured people and from a cultured people they became godly and got drowned in the love of God For the sake of that

love they suffered every torture as though their sense of pain had been paralysed. They were subjected to extreme suffering by different modes of torture and were ruthlessly flogged. They were deprived of food and water until they reached the verge of death; but at every trial they continued to march forward. There were so many among them whose children were slain before their very eyes and there were many among them who were crucified in front of their children.

The singular devotion with which they laid down their lives is such that even to think of it agitates one to tears. If it is not the command of God and the power of spiritual attention of the Holy Prophet (peace and blessings of Allah be upon him) which worked magic on their hearts, what else could it have been which gravitated them so irresistibly towards Islam? What magic transformed them and made them bow on the threshold of a humble man who had once treaded the streets of Mecca unbefriended, without wealth, without power? There had to be a spiritual hand which lifted them from such lowly depths to such dazzling heights. Even more amazing is the fact that many among them were those who, in their earlier stages of rejection, were sworn enemies of the Holy Prophet (peace and blessings of Allah be upon him) and thirsty after his blood. I see no greater miracle than this that one so helpless, poor and penniless as he could wash their hearts of all the stains of enmity and hatred and draw them so powerfully towards himself. So much so that they cast away their royal garments willingly for the sake of God and accepted the humility of being clothed in a sackcloth.

Some in their ignorance blame Islam of waging wars to spread its message and of gaining converts at the point of sword. They claim that these converts were forced to change their

religion under the threat of the sword. Woe to them a thousand times! They have exceeded all limits in their injustice and in their efforts to conceal the truth. O' pity! What is wrong with them that they wilfully turn away from realities. Our Holy Prophet (peace and blessings of Allah be upon him) did not appear in the land of Arabia in the capacity of a monarch. It therefore cannot be suspected that he had royal majesty and power with him and that the people gathered under his banner for fear of their lives.

Now the question one faces is simply this. When he waged his lone spiritual battle for the pronouncement of God's Unity and for the establishment of the truth of his ministry in a state of utter helplessness and poverty, where was that sword which struck terror in their hearts and coerced the meek into submission? And had they refused to believe or had they persisted in their rejection of him, from which king did he beg that a contingent army be sent to his aid so that they may be forced to yield?

O' seekers of truth! Rest assured that all these allegations are fabrications by those who are sworn enemies of Islam. Cast a glance at history. Muhammad (peace and blessings of Allah be upon him) was that same orphan whose father died shortly before his birth and whose mother passed away leaving him behind as a child of only a few years. That child on whom God had extended His hand of support was nurtured in His care without any other patronage. During those hard times of orphanhood he tended goats belonging to others. None was his mentor except God. And even up to the age of twenty five none of his uncles were willing to offer their daughters hand in marriage to him as it appeared that he would be unable to meet

even the basic household expenses. Moreover he was unlettered and was not trained in any skill or profession. As he approached his fortieth birthday, lo, there he was with his heart powerfully drawn towards his Lord, Allah the Gracious. There was a cave a few miles from Mecca by the name of Hira. It was here that he would retire by himself, concealed from the eyes of men, and become lost in the remembrance of God. One day in that very cave, while praying in seclusion, God revealed Himself to him and he was told: *The people have turned their backs on the path of Allah and the earth is befouled with sin. So I (God Almighty) appoint you as My Messenger and send you to the world so that you may warn the people that they should turn back to their Lord before His punishment befalls them.*

Being unlettered, the Holy Prophet (peace and blessings of Allah be upon him) was frightened by this command and beseeched God: *I know not how to read and write.*

Then God filled his bosom with all faculties of spiritual knowledge and enlightened his heart. With the blessing of his power of purification, the humble and meek started to enter the circle of obedience to him. But the powerful leaders mustered all their forces to oppose him tooth and nail. They went even to the length of plotting to kill him and many a man and many a woman were put to agonising death. As a last measure they surrounded the house of the Holy Prophet (peace and blessings of Allah be upon him) with intent to murder him. But who can touch him whom God protects? God revealed to him: *Leave this town forthwith and I will remain with you at every step.*

Accordingly he left Mecca and took Abu Bakr (may Allah be pleased with him) along and remained in hiding for three days and nights in the cave of Thaur. The enemy gave chase and

with the aid of a tracker were led to the cave. The tracker traced their footsteps right up to the entrance of the cave, telling them: *Here the track ends, so search for him in this cave. If he is not to be found here then the sky must have swallowed him.*

Who can limit the boundless wonders of God's creation? In a single night God so manifested His will that a spider spun its web across the mouth of the cave from end to end and a pigeon built its nest at the entrance of the cave and even laid its eggs therein. When the tracker urged the Meccans to enter the cave, an old man thus retorted: *This tracker must be mad. I have been seeing this web across the mouth of the cave since the time when Muhammad was not even born.* At this people began to disperse and gave up the idea of searching the cave.

After this, the Holy Prophet (peace and blessings of Allah be upon him) quietly departed and arrived at Medina. The majority of the inhabitants of Medina accepted him, causing the people of Mecca to seethe in rage, lamenting: *Our prey has slipped out of our hands.*

They then became occupied in plots to murder the Holy Prophet (peace and blessings of Allah be upon him). A small party from among the Meccans who had accepted Muhammad (peace and blessings of Allah be upon him) also left Mecca and migrated to different countries. Some took shelter under the Emperor of Abyssinia (Ethiopia). Some however were left behind in Mecca as they lacked adequate provisions for such journeys; they were tormented to the extreme. The Holy Quran mentions how they wailed and bemoaned day and night to God

The cruelties of the infidels from among the Quraish exceeded all bounds. They started to murder the helpless, poor women and the orphaned children. They even went to the extent

of killing some women with such ruthlessness as to have tightly bound their legs each to a different camel and then driving them in opposite directions. Thus they died as they split in two

When the transgression of these merciless infidels reached this stage, God, who turns to His servants with mercy revealed to His Messenger. *The supplications of the afflicted have reached Me. Thus this day, I permit them to stand up to their persecutors and remember that a people who raise their sword against the innocent will themselves perish by the sword. Yet, transgress not because God does not befriend those who transgress.*

This is the spirit and essence of Islamic Jihad which has been so maliciously mis-portrayed. God is forbearing indeed, but when the mischief of the people cross all limits, He does not let the transgressors go unpunished. Then He Himself creates conditions which result in their destruction. I know not how and from where our opponents heard that Islam was spread by the might of the sword. God in the Holy Quran pronounced that there is no compulsion in Islam:

لَا إِكْرَاهَ فِي الدِّينِ

There shall be no compulsion in matters of faith.
Surah Al-Baqarah(Ch. 2: V. 257)

Who commanded the application of force and what were the means of coercion available to them? And again, such people as are coerced into changing their faith do not display such

dedication and such quality of belief, that without any financial returns and despite being a mere few hundred they dare confront the army of thousands. When the same few reached the number of one thousand they somehow acquired the strength to defeat enemies running into hundreds of thousands. They readily offered their lives in defence of their faith, to be slaughtered like sheep and goats. They stamped with their own blood the testimony to the truth of Islam. Moreover they became so enamoured with the task of spreading the Unity of God that willingly accepting all kinds of hardships, like ascetics, they crossed the deserts of Africa to disseminate the message of Islam so that their blessed teachings should bear the fruit of truth. Thus they succeeded in converting tens of millions of Chinese people to Islam. Then they entered India in the style of dervishes, wearing sackcloth, and succeeded in converting many to Islam from the Arya faith. They even reached the frontiers of Europe and raised loud and clear the message: There is none worthy of worship save Allah.

Can you claim in all honesty that such as these were really the fruits of the sword of Islam, whose hearts remain infidel while the tongues alone professed the faith. Nay! It is the work of those whose hearts were filled with the light of faith. Nothing but God dwelled in their hearts.

Now we turn our attention to the study of Islamic teachings and its true nature. It should be clearly borne in mind that the predominant purpose of Islamic teachings is to establish the Unity and Majesty of God on earth, to completely eradicate idolatry and to gather all scattered religious denominations around a single article of faith and turn them into one people.

The religions which appeared before Islam were confined to the reformation of their own respective nations; whatever they did for their moral uplift was all aimed for the benefit of their own people. This is why Jesus^{as} unambiguously admitted that his teachings were for the House of Israel alone. It is reported that when a woman who did not belong to Israelites beseeched Jesus with humility for him to show her 'the way', he rejected her plea. The wretched woman even went to the extent of likening herself to a dog to evoke pity, and implored guidance. He again rejected her plea on the grounds that he was sent only for the sheep of the House of Israel. Finally, she was silenced. But our Prophet (peace and blessings of Allah be upon him) nowhere pronounced that he had been sent only for the Arabs. On the contrary, the Holy Quran commands him to:

قُلْ يَٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say, 'O mankind! truly I am a Messenger to you all from Allah...'

Surah Al-A'raf(Ch. 7: V.159)

It should be remembered that it was no fault of Jesus^{as} that he gave such a curt answer to the woman. The time had not yet come for a universal teaching. This was the teaching vouchsafed to Jesus^{as} by God: *You are specifically sent for the House of Israel. You have no concern with others.*

Thus, as I have already mentioned, Jesus' teaching was confined only to Jews. In Torah it was emphasised:

...an eye for an eye, a tooth for a tooth....
(Deut. 19:21)

The only purpose of this teaching was to establish among the Jews a sense of justice and to prevent them from committing transgressions and excesses. This was necessary because having spent four hundred years in slavery, cruelty and meanness had become their second nature. Hence the profound wisdom of God so planned that to counter the over emphasis in their natures of cruelty and revenge, the teachings of forgiveness and love was highly stressed to the same degree. Hence the moral teaching found in the Gospels is specifically for the Jews and not for the whole world as Jesus^{as} had no concern with other people.

The teaching which Jesus^{as} brought did not only have the drawback of not being addressed to all mankind, but it also had another shortcoming. As Torah over-emphasises revenge to one extreme, the Gospels, on the other hand, turn to the other extreme as regards the teaching of forgiveness. Both these scriptures fail to bring into focus all the possible branches of human nature. As for Torah, it remains concerned with only one branch, while the Gospels hold fast to the other exclusively. Both teachings lack balance. It is evident that to punish on every occasion is not appropriate nor is it in accordance with the dictates of justice. Likewise to forgive and to overlook faults indiscriminately is contrary to the spirit of human upbringing. In view of this the Holy Quran does not entirely agree with either, but instead proposes the following:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
فَأَجْرُهُ عَلَى اللَّهِ

And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah.

Surah Al-Shura(Ch. 42: V.41)

So an injury can only be avenged to the extent of the injury received. But whoever prefers to forgive, as is taught by the Gospels, then such forgiveness is only permitted when the person forgiven is likely to respond with reform and the final outcome is positive and healthy and the whole episode ends up well. Otherwise, the routine teaching remains the same as that of the Torah.